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RELIGIOUS.

THE CHRISTIAN SABBATH.

For the Boston Recorder.
Want of information respecting the obligations of the Sabbath.

There exists a lamentable want of scriptural knowledge and conviction on this subject. Even the religious portion of the community have too generally but very defective notions and convictions, as to the divine authority and obligation of this hallowed day; and its observance depends too much on the authority of custom and expediency, and too little on the requirements and sanctions of revelation.

E. LORIN.
Importance of regarding the Sabbath as a divine institution.

Other means appointed for our spiritual benefit, would have but little real efficacy, without the Sabbath. Even the sacred Scriptures, the only standard of our faith and practice, and the institution of the gospel ministry, would turn to but small account, should we give up "the day which the Lord hath made," and so deprive ourselves of any regular and divinely appointed season for reading the Scriptures in private, and hearing their doctrines and precepts explained and inculcated in public. I say a *divinely appointed* season. A day enjoyed by the authority of God is manifestly required in this case; because no consideration of mere expediency, no civil or ecclesiastical decree, and no agreement made among individual Christians, will be likely to bind the consciences or to regulate the actions of men. Unless the day of holy rest is believed to be set apart and consecrated by God himself, the current of worldly business and pleasure will at length sweep it away even from the church; so that the real and ultimate question is, whether there shall be a Sabbath set apart by divine authority, or no Sabbath at all.

And even if a particular day should be voluntarily observed for religious purposes by individuals, or by a Christian community, without the belief of any divine command enjoining it; such a day would be very different, and its influence upon the minds even of good men would be very different, from what it would be, if it were regarded as an appointment of God. The same principle obtains here as in regard to the Scriptures. If we consider the Bible as a mere human production, though containing the true principles of morality and religion, it will exert but an inconsiderable influence upon us. Its doctrines and precepts will have no power over our consciences. God must speak, or man will not hear. God must command, or man will not obey.

We shall find all this verified in the history of Christendom, and particularly in the history of our own times. Who are they that trample on the Sabbath, and make it subservient to their worldly pursuits? Not merely infidels; but the generality of those who profess to respect the Sabbath, but do not regard it as a divine institution. And who are they that conscientiously and faithfully perform its sacred duties, and secure its inestimable benefits? Those who look upon it as set apart for holy purposes by the authority of God. A proper belief, that our Creator and Sovereign requires the Sabbath to be kept holy, silences the clamors of the world, hushes out vain thoughts, subdues the passions, diffuses a sacredness through all the hours of the day, and imparts a special influence to divine truth, whether heard in the sanctuary, or contemplated in the stillness of retirement. Without such a belief, the benefits naturally resulting from this divine institution, will not be obtained.

The man who looks upon the Sabbath as a mere human institution, and who regards it as a day of expediency, will not exert his efforts to promote the observance of a day which is made sacred only by human authority; but they will have no prospect of success. The command to "remember the Sabbath day and keep it holy," coming from man, is ineffectual. It excites no cordial reverence. It produces no fear of transgression, except so far as outward, visible actions are concerned. No one will stand in awe of a command which is laid upon him by a being like himself. But the command to keep the Sabbath holy, coming from the Sovereign of the world, is clothed with power, and takes hold on the conscience and heart. Being the command of Him who is every where present, and whose searching eye is ever upon us, it follows us into all our secret ways, and has the same authority over us when we are removed from the notice of man, as when we are placed in the most public view. It is a motive which touches all the springs of action.

Dr. Woods.

Summary of arguments for the moral obligation of the Sabbath.

We cannot pause here to consider the claims of the Sabbath either as a sacred, or a civil institution. But when we reflect, that it was appointed by God himself at the close of creation, and given to the parents of our race as the representatives of their whole posterity;—when we hear Jehovah renewing it with his own voice amid the awful glories of Sinai, and see him engraving it with his own finger among the imperishable and unchanging principles of the Decalogue;—when we find it no where repealed by divine authority, but enforced almost as frequently throughout the Bible, and enforced by the same eternal sanctions, as repentance, faith in Christ, or the worship of God;—when we see it for four thousand years observed as scrupulously as any other precept of the moral law by Patriarchs, Prophets, and all the saints of old;—when we hear our Saviour distinctly recognizing it after the abolition of the Jewish economy, see the Apostles introducing it by their example among the primitive disciples, and find it observed by the great mass of Christians from that time to the present as an ordinance of God;—when we remember, that the change of the day from the seventh to the first of the week was made by Christ and his Apostles without affecting the grand principle of consecrating one seventh part of our time to the purposes of religion;—when we reflect, that all the reasons which rendered a Sabbath necessary, or desirable to the Jews and early Christians, must continue to operate with increasing force down to the end of time;—when we consider all this, we feel compelled to regard the Sabbath as a divine institution, and its moral obligations as binding alike on all mankind in every age and country.

Rep. of Lowell Sab. Un.

Thus all the obligations that can combine to enforce a moral command on man have been found to unite in the case of the Christian Sabbath. The argument has gone on accumulative through each part of our progress. The objections have not only been overcome, but turned into additional confirmations. We have seen that from the creation to the rest of eternity, a day of weekly repose and religious worship has been appointed for man. We have seen the six days' work laid out, and the seventh day's refreshment enforced by the Almighty; first in his own example, and then by his

command. We have discovered the traces of this most ancient of institutions during the patriarchal ages. After the redemption from Egypt we perceived its re-assertion before the law of ceremonies; and its insertion in the moral law, in common with the other primary duties of a responsible creature. It enters the Mosaic economy, not as belonging to it, but as springing with many other ordinances, from the patriarchal church. As it preceded the existence of the ceremonial dispensation, so it survived its extinction. Even during its passage through the parenthetical and temporary economy, we saw how it lifted up itself on high, above all mere figures and ceremonies. The Saviour appears and reverences, honors, distinguishes the Sabbath by his doctrine and his miracles. The ten commandments he recognizes without omission or alteration. As the Jews had fallen into various superstitions contrary to the true import of the law of the Sabbath, he sweeps away these austerities and leaves it in its genuine simplicity and grace;—as being "made for man, and not man for it," it is intended, also, a change to be made in its observance, and claims to be its ruler, sovereign, and Lord. The particular day not being of the essence of the law, it is silently introduced. "The very nature of the gospel as a universal religion might seem to lead to it." The Lord of the Sabbath, he that was greater than the temple, he that wrought in the works of the new creation as Almighty God had in those of the old, laid the grounds for the change before his passion. After his resurrection he established the first day's rest by his gracious appearance on that day, and his mission of the Holy Ghost. The Apostles show their Master's example;—they declare in their epistles the Mosaic law abolished. They tolerate indeed, till the destruction of Jerusalem, those who from prejudices and misapprehensions kept the Jewish Sabbath, and they attend the synagogues in order to meet the Jews and proclaim the gospel, but they themselves honor the Christian Sabbath; and after the abolition of the Mosaic polity and state, they leave it as the badge of our faith in Christ, as our protest against Judaism, as our season of Paradise and Patriarchal repose transferred to the day of the gospel; as our pledge and anticipation of the rest and salvation of heaven;—and they charge the universal church to celebrate on that day, not only the glories of creation, the blessings of redemption, and the hopes of a heavenly felicity, but the triumph of the Redeemer, in which they centre, and by which they are secured.

Wilson.

For the Boston Recorder.

HOW A CHRISTIAN PHYSICIAN MAY DO GOOD.

I am of that profession, and am located in a small country village, with a population of less than five hundred souls. There are two other practitioners besides me, in the place, which makes the business comparatively small. I have ever considered the Sabbath as a day *sanctified* and set apart by God himself, and a day which should be consecrated to his service. I long ago resolved in my own mind, that I would make no calls on that day which were not *evidently necessary*; and I hope that I have been able to keep that resolution. But, still, duty obliged me to labor, when God had commanded rest.

About two years since, it occurred to me, while thinking on this subject, that although duty obliged me to labor, yet I ought *not* to labor *entirely* for God. Satisfied with this idea, I formed the resolution, that I would keep a book purposely for this business; and in it I would register every call which I might make on the Lord's Day, with the amount of the sum charged. At the end of the year (or oftener) I would cast up and settle this account, and pay over the amount due God into his treasury. My account, as I find it on books, for the last two years is something over \$50.

The greater part of this sum has already been paid over; the balance is ready whenever opportunity offers.

SABBATISMOS.

For the Boston Recorder.

HOME MISSIONS.

From a Missionary in Franklin Co., Aug. 22, 1831.

A REVIVAL FROM THE LORD.

In my last communication to you, I intimated that the Lord had given us some tokens for good. He has since that time magnified the riches of his grace among us. There had been an increasing seriousness during the winter, and one or two cases of hope sometime in March. Others were evidently somewhat impressed, but nothing special appeared till the latter part of May. In June, the seriousness became much more marked and general, and cases of hope became more frequent. Our little village, which contains eleven dwelling houses, and in which I was looking for opposition to a revival, became the seat of the powerful operations of the Holy Spirit. There was for a while, a most violent struggle; but at length, all opposition gave way; some that were stout-hearted became humble, and none seemed left openly to oppose.

A protracted meeting.—During the second week in July, we held a protracted meeting, which continued four days. The occasion was very interesting, and the assembly very large. God was manifestly present by the operations of his Spirit, sending hearts to himself. The weather was fair and pleasant, and the season was the only good day for holding such a meeting. And yet, many left their haying and came up to the house of God for a harvest, more rich and valuable. For two weeks also, after the meetings, conversions seemed to be multiplied. There is now much seriousness and apparent earnestness, but new cases of conversion are rare. During the week, a goodly number, from 60 to 70, have expressed hope in the Redeemer. What proportion will prove wheat, and what proportion tares, time only can reveal. But the greater part, I think, give pleasing evidence that the work is genuine.

Striking instances of conversion.—Some of the cases have been distinctly marked. One man whom we numbered among the first fruits, and whose life had been very sober and steady, had supposed himself to possess as much religion as any one. In a personal interview with him, after having told him that his system would not stand, he screened himself by saying, "I have the same right to say so of you." Soon after, his wife was hopefully brought to bow, and he began to consider. The Holy Spirit struck him of all that self-righteousness in which he stood enmeshed, and after a season of deep distress, brought him, as we hope, to yield to the claims of Jesus.

In another instance, a gentleman of high standing and in middle life, felt himself firmly settled down upon Universalism—resisted a personal application of truth, by saying, that it was *often* the case, that men were deranged on one point, while perfectly sane on all others—that he knew, some pretended to a sudden change, and were perhaps sincere in their views—that he was fixed in his own views, and should not probably vary from

them, and probably others, in the paths of holiness. They were his first, and principal associates. In their various pursuits he took a lively interest; by intercourse with them, his thoughts, from the first, were directed to noble objects, and his mind was enriched with useful knowledge; and from them, no doubt, he learned much of that softness of manners, and purity of feeling, with which his greatness was so peculiarly adorned; while the faithful religious instructions which he received from his parents, and the mild and steady lustre of holiness which he saw in their lives, fastened indelibly upon him those impressions of divine truth, which, more than all other means, gave an impulse and direction to the mighty operations of his mind.

Ch. Spectator.

MATTHIAS BRUEN.

Who but such a man as Bruen could have done so well the work which he did in Paris? Who else could have done so well, what he did by his peculiar personal influence and his gratuitous services, for so many benevolent institutions? Who, without just such qualifications, could have filled that identical niche of usefulness, which he occupied in the city of New York? How, in a demand is there in this land, and over all the world, for thousands of ministers furnished for their work with just the same endowments. Men of wealth must learn to give, not only a portion of their substance, but their children and themselves to the service of the gospel. The churches want men who can give their time and their accomplished talents to the business of perfecting, conducting, and commending to public favor the great benevolent enterprises of the day. In the large cities, where there is room for a wide diversity of gifts in the ministry, they want men of refinement as well as men of strong and homely popular eloquence. And in these days men are wanted who can go, at their own charges, to every great capital in Christendom, where the door is open, and carry on the same work which Bruen commenced at Paris. It is a time for many to run to and fro in the earth; and men are wanted who can go, unpensioned and uncommissioned, not only to Athens and Constantinople, but to Alexandria and Jerusalem,—into the heart of Persia and of India, preaching Christ and him crucified to the polished Moolahs of Shiraz and the Pundits of Benares.

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Neenan of Rehoboth, 1640.

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Sometimes, children would come into his house, a dozen in an evening, and calling them up into his study one by one, he would examine them, how they walked with God, how they spent their time, what good books they read, whether they prayed without ceasing. If any difference had fallen out among his people, he would forthwith send for them, and such was his interest in them that he usually healed all their contentions.

Magnolia.

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For the Boston Recorder.

Why should Churches move first in behalf of the Sabbath?

It is their duty and privilege. Charged by their Redeemer with the responsibility of sustaining his cause in the world, Christians are under special obligations to take the lead in efforts to promote the interests of religion, and the spiritual welfare of mankind.

It is expected of them—God expects it; their Master in heaven expects it; the world expects it; and if they neglect to take an enterprise so peculiarly their own, they will disappoint the reasonable expectations of all that witness their conduct.

Their example would influence others. If all our churches would come up to this work spontaneously, and with one heart, might not the best part of our congregations generally be induced by proper efforts to follow their example?

Reliance on the part of Christians would ruin this sacred cause. If they will not move to uphold the Sabbath, who will? If they stand aloof, and start a multitude of petty objections, and wait to be coerced or teased into the pious measures by the importunity of their friends, or lashed into the righteousness of worldly men, can they expect others to rally around the Sabbath?

There is, then, a vast responsibility resting on Christians in the enterprise. I am highly pleased with the example of the churches in Lowell. What objection? What pretext for refusal or reluctance? Is not the cause good? Is not their own cause? Would not God approve such a course, and reward it with the smiles of his grace?

ANDOVER THEOLOGICAL SEMINARY.

The Order of Exercises for the Examination on Wednesday Sept. 28, was as follows:

1. Importance of correct principles of Interpretation. JOHN W. PARSONS, Parsonfield, Me.

2. Causes which led to Catholicism. GABRIEL C. BROWN, Winchester, N. H.

3. On the import of the word Jehovah. EDWARD W. FULLER, Plainfield, Ct.

4. Love to Souls. THOMAS B. HURBUT, Madrid, N. H.

5. Influence of natural Temperament in the formation of religious opinions. GILES LYMAN, Shillbourn, N. H.

6. Consequences of denying the inspiration of the Sacred Scriptures. SIMON SALISBURY, Bathurst, N. H.

7. The comparative influence of Metaphysical and Inductive Philosophy in Doctrinal Theology. JOHN Q. A. ENGELL, London, Vt.

8. Impartiality in the Study of the Scriptures. PRESLEY SMITH, Winchester, N. H.

9. Conversion of Paul considered as developing the principles of the Divine Government. MORRIS E. WHITE, Ashfield, Mass.

10. Value of Dogmatic History to a Theologian. ALVA TERRY, Amherst, Mass.

11. Sacred Music. SILAS BAKER, Ely, N. H.

12. Interpretation of Genesis ii, 13. SILAS BAKER, Ely, N. H.

13. Indefinite Preaching. JOSIAH FISHER, Bluehill, Me.

14. Inquiry into the meaning of "being baptized for the dead." SAMUEL HOPKINS, Northampton, Mass.

15. Circumstances of the case which render a thorough acquaintance with Theology necessary for a Preacher. SAMUEL W. COZZENS, Mayfield, N. Y.

16. Scriptural Illustrations. EDWARD GARLAND, Fairfield, Me.

17. Is Philosophy alone sufficient to enable one fully to interpret the Scriptures. SKILL KENNY, Chester, N. H.

18. Sources of Corruption in Christianity. CHARLES S. PORTER, Ashfield, Mass.

19. Revival Preaching. DANIEL C. BLOOD, Oxford, N. H.

20. Is there any good ground for the distinction which is sometimes made between *diabolus* and *demone*? DAVID B. LYMAN, New-Hartford, Ct.

21. Sacred Music. SILAS BAKER, Ely, N. H.

22. Use of the Prophecies. SAMUEL TALLMANT, Ely, N. H.

23. Why do we need critical knowledge in order fully to understand the Bible? EDWARD F. CUTLER, Portland, Me.

24. Syrian Christians in India. JASON CHATIN, Newport, N. H.

25. The philosophy of the chief causes of religious controversy. HENRY J. LAMB, Palmer, Mass.

26. The demand made on the preacher by the activity of the age. JOHN J. OWEN, Johnston, N. Y.

27. Sacred Music. SILAS BAKER, Ely, N. H.

28. The influence of the doctrine of Saints' Perseverance on Christian Obedience. ASAPH BOYETTE, Fitchburg, Mass.

29. Interpretation of 1 Timothy v. 22. JOHN WILDE, Danvers, Mass.

30. Endless punishment of the wicked not unreasonable. CYRUS HOLMES, Halifax, N. S.

31. Biography of Hildebrand. EPHRAIM SEARLING, Lowell, Mass.

32. Preaching to the sensibilities and the imagination, to the neglect of the conscience. WM. A. STEARNS, Bedford, Mass.

33. Leo X. WILLIAM GAGE, South Reading, Mass.

34. Duty of ministers to preserve their health. JOHN W. NIXON, Chester, N. H.

35. Importance of thorough mental discipline to the preacher. JOHN B. RICHARDSON, Middlebury, Ct.

36. What is the meaning of the precept, 1 Cor. xiv. 34. BENJAMIN LABAREE, Cheltenham, N. H.

37. On the importance of benevolence in distinguishing figures of language from Literal. WM. L. MATTHEW, Uxbridge, N. Y.

38. The comparatively small success of the gospel. AMER WRIGHT, Haverhill, N. H.

39. Catholicism an obstacle to the prevalence of Christianity. EDWARD S. HOOK, Vt. Thetford, Vt.

40. Preaching the truth in love. THOMAS BRANFORD, Leiden, N. Y.

41. Religious influence of the crusades. JOHN MORRILL, Warren, N. H.

42. Preparation preparatory to the gospel. NATHANIEL S. FOLSON, Portsmouth, N. H.

43. Our views of truth should be influenced by feeling. EDWARD A. PARK, Soughton, Mass.

44. Characteristics of preaching among the Fathers of the Church. JOHN S. COOK, Plymouth, Mass.

45. Hymn, 48. DAVY, 49. Prayer, 50. Benediction.

CONSECRATION OF MOUNT AUBURN.

The public religious consecration of the new burial ground at Mount Auburn, took place on Saturday last, at the appointed time. The novelty and solemnity of the scene, union with the deeply impressive character of the performance, were such as to interest the interest of no common character on the hearts of all who were present. A natural sympathy formed by one of those deep and natural values for which Mount Auburn is remarkable, was fitted up with seats among the trees, and a placid and agreeable Spectator at the bottom. So that this was an arrangement of an audience consisting of from one to two thousand persons, the most remote were able to hear every word with distinctness. Appropriate and impressive prayers were offered by the Rev. Dr. Ware, and the Rev. Mr. Pierpont. The address of Judge Story was solemn, patriotic, eloquent.

The day was fine and cloudless. The picturesque view of the audience seated among the trees, and the solemn tones of appropriate instrumental music, had such an effect in the resolution, and to adapt such other measures as the committee may consider expedient, in effecting the purpose of the society.

On Monday evening last a Special Meeting was held by the Baptist Education Society of the Young Men of Boston, for the purpose of increasing their means of doing good, and to augment the number and influence of their members. The Rev. Mr. Knowles presided on the occasion, and a number of Resolutions were presented and addressed made, in relation to the objects of the Society.

[Ch. Watchman.]

Noble Resolution of the New-Jersey Bible Society.—At an Annual Meeting of the New-Jersey Bible Society, in New Brunswick, on the 20th ult., the following resolution was made by the Rev. William T. Hamilton, of Newark, and seconded by Samuel Bayard, Esq. of Princeton.

Resolved, That in the opinion of this Society, it is expedient that the different Bible Societies in New-Jersey should unite their efforts, with the view of supplying, as soon as it may be practicable, the inhabitants of the Sandwich Islands with copies of the Holy Scriptures, or with such portions of them as may be translated into the language of those Islands.

The adoption of the resolution was advocated by the gentleman who submitted the motion, and also by the Rev. Dr. Miller, and Professor Maclean, of Princeton, and by the Hon. Peter D. Vroom, Governor of the State. The Rev. Dr. Alexander, chairman of the meeting, also favored the meeting with the resolution, and to adapt such other measures as the committee may consider expedient, in effecting the purpose of the society.

[N. Y. Obs.]

On Wednesday, the 14th inst., the new Baptist Meeting-House in Billerica, Mass. was dedicated to the service of God.

BOSTON BAPTIST ASSOCIATION.

The letter from the first Baptist Church in Boston stated the baptism of 37 in the last year. The second church in Boston had received 12 by baptism. The church in Charles Street, Boston, 99. The church in Medford, 4; in Newton, 7; in Woburn, 21; in Weston, 5; 1st in Charlestown, 14; in Malden, 3; African Baptist Church in Boston, 7; 1st in Cambridge, 4; in West Cambridge, 9; in Littleton, 5; in Canton, 13; in Dedham, 7; in Framingham, 20; 2d in Cambridge, 6; in Townsend, 1; in Brookline, 13; in Waltham, 15; in Randolph, 25; in South Boston, 23; in Hingham, 19. Making a total of admissions by baptism 180 in last year, to the 25 churches. Sabbath Schools, Missionary Societies, Education Societies, charitable Societies for various purposes, and in general for all good objects, are engaging the zealous labors of all the churches. Very considerable sums for Education, &c. have been raised by them, and forwarded at this session. Very pleasing facts were communicated in reference to the new churches, being organized in Hingham, and at South Boston. Both these were admitted to the Association at this session, and the hand of fellowship presented to their representatives by the Moderator.—[Watchman.]

The venerable Bishop Chase having resigned the Episcopate of Ohio, the Convention of that State, at a recent meeting, unanimously elected the Rev. Charles P. McIlvaine, of Brooklyn, to fill the vacancy. Mr. McIlvaine has just received an invitation from St. Paul's church, in Boston, to preach there on the 10th inst. The Rev. Mr. McIlvaine, formerly varied by the reputation of the Rev. Mr. Foster.

The library of the late Bishop Hobart is to be exposed to public sale, during the sitting of the Convention of New York, which convenes on Thursday, the 6th of October.

The Convention of the Eastern Diocese will convene at St. Peter's Church, Salem, on Wednesday, the 28th of this month. A Missionary Session will be devoted to the evening of that day, and a Session on the subject of Sunday Schools on the evening preceding.

Periodicals in Connecticut.—There are 39 periodicals published in this State, 25 of which are political, and 8 religious. Of the whole, 12 are published in Hartford, 8 in New Haven, 6 in New London county, 3 in Fairfield County, 2 in Middlesex county, and 1 in Litchfield county, 2 in Tolland county, and one in Windham county.

On Saturday last the venerable Carroll, the only surviving signer of the Declaration of Independence, entered upon his 95th year.

Taylor, the noted English artist, the R. D. Owen of the London infirmary, is now improved for his health. He is a minister, and is a member of a strong church. He lately assisted the parlor with a draw knife, apparently with intent to kill him, because a brandy bottle was taken from him. Crimes grow in clusters upon such strange scenes of infidelity.

The receipts of the American Colonization Society, on the 27th ult., amounted to \$1553.37. Of this sum \$2112.50, nearly one-half, was from Gerrit Smith, Esq. of Poughkeepsie, N. Y. The Board of Managers have passed a resolution appropriating \$5000 for an expedition of free colored persons to Liberia from the Western States.

New Haven papers state that Col. Trenchard has consented to place his valuable painting of eight of them historical scenes, in the charge of the College—on these conditions: Col. T. is to receive a annuity during his life, from the sale of the collection in other sources—and these available proceeds, shall be appropriated to the education of colored persons. Copies of these paintings are also placed in Hartford in charge of Trustees, for the same purpose of educating indigent students.

Rev. Frederick E. Canaan, was installed pastor of the 1st Presbyterian church in Putnam, St. Lawrence county, N. Y., and, *Ans. Brainerd* was ordained as an evangelist, on Thursday the 5th inst.

Is hereby given to the churches comprising the *New-York Conference* and to the churches of the *Western Conference*, that the Rev. Dr. Sanford's Meetinghouse in Danversville, Vermont, commencing with a sermon, on Tuesday, Oct. 11, at 3 o'clock, P. M.

The annual business of the Domestic Missionary Society, connected with the Conference, will be attended to on Wednesday morning, and as the Treasurer's account must be closed the evening previous, it is desirable that all returns of money, not yet paid in, be made in time or before that time.

J. B. RAY, Jr. Clerk of Conference. Hingham, Sept. 28, 1831.

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Brookfield, Sept. 24th, 1831.

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all the members having sworn to secrecy, the Generalissimo explained his ideas of the campaign, which, it is said, were approved, and gave fresh hopes to the command.

The Journal du Havre of 17th Aug. says, "It is stated under the date of Berlin, Aug. 1, that positive information was received that Field Marshal Paskewitch had instructions to negotiate with Poland, and that the negotiations were to take place under the walls of Warsaw."

It is said that one of the conditions would be, that the Poles should extend their degrees of exclusion to the house of Romanow. In return, they will be permitted to select a vice-roy from among themselves. Czartoriski or Radzivil.

This information, is contained in the *Courier du Bas Rhin*, and comes from a quarter that

